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THE CANADIAN JEWISH NEWS

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TORO...O IS DESTINATION OF NEW JEWISH EXILES

Quietly, almost imperceptibly a new wave of Jewish refugees is moving into Canada in quest of free conscience and meaningful life.

Unlike any previous influx, they come not as family remnants, put to flight by the oppression of a European or Asian tyrant. They come singly or in pairs. And they come from America.

"Nobody really knows how many young Jewish Americans are coming up here. It's very difficult because most who come up here come for political reasons. The whole move, psychologically requires a commitment to a type of social-political life style that is reacting against things, which being Jewish means." Those are the words of Wayne Davidson, a twenty-two year-old former Chicagoan, who arrived in Toronto in February.

Wayne is a new Jewish refugee, part of the group seeking a new life in a country where they feel more at ease than in their homeland.

Canada has welcomed other refugees; the Hungarians after 1956, the Europeans after the holocaust, and the Russians after the pogroms.

With each succeeding wave of immigrants, the Jewish community developed and refined the services it offered. However the northward flow across the American border has brought confusion and concern to immigrant aid machinery.

To sum up the problem, no one has any accurate statistics on how many young American Jews have left their country.

Lou Posch of the Jewish Immigrant Aid Services on Beverley Street breathes a sigh of relief when he says, "We've found the number was nowhere near what we had heard".

This is particularly true, when one considers that an interfaith committee some months ago, speculated that there may be as many as three or four thousand young American Jews living in Toronto.

Rabbi Arthur Bielfeld, of Temple Emmanuel was on that committee. His guess is that perhaps ten percent of the young Americans now living here, would be Jewish. He sees many of these young people as "anti-establishment", and feels they are not conspicuous because, "they are not eager to have a Jewish identity."

Twenty nine year old Bob Zimmerman says he is neither a draft dodger nor an army deserter: "I'm just a person." When asked why he came, he replied, "because I thought Canada might be more pleasant to live in than the States."

Even among young Jewish pacifists, he thinks there is support for the State of Israel because of the emotional attachment.

He does not know how many Jews are coming to Canada, says they are not really alienated, but are neither close to their religion back home, nor seeking Jewish ties here.

Jamie Kent has just concluded his eight week survey for the Jewish Immigrant Aid Service. He really doesn't know how many young Jews are here either. During his "street work", the twenty year old medical student at the U. of T. discovered and spoke to about half a dozen young Jews from the States. He has presented an evaluation report to JIAS.

Jamie Kent says the young American Jews who come here "don't identify with the Jewish Community simply because they don't identify themselves as Jewish. They're not necessarily ashamed of being Jewish, and they don't hide the fact that they are Jewish," he explained.

Kent went on, "There's no reason for them to stress their Jewish affiliation, because it really does them very little good. If anything, it tends to disrupt the sense of community among the American exiles here."

He says that initially, all Americans coming here are concerned about day-to-day survival, getting food, accommodation, landed immigrant status. Assistance of this sort is readily available from agencies like the Toronto Anti-Draft Program, and Karm.

Jamie Kent was told by people at TADP that some Jewish draft dodgers are probably better off than others because they often get financial aid from home.

This was not completely borne out by those young people he met. He says, "One had actually finished the army, and was simply leaving because he did not like the United States."

Two others "were about seventeen years old, and had simply left home before they were inducted." One had no money, and the other a big hospital bill; neither were landed yet.

"Another was landed, and had been here a few months, had enough money to get by for a while, but not for too long. They all needed something, usually a cheap place to stay, a job, and this goes for all draft dodgers; all needed a sense that there were people in Canada and in Toronto who cared about their welfare."

Kent is not bitter about his six week's work, but feels the community must offer aid, so the American Jews won't feel rejected. Lou Posch, the Executive Director, Central Region, of the Jewish Immigrant Aid Services, says he feels "frustrated" by the problems. He is studying Jamie Kent's report and recommendations. However, he feels the Jews from the States are fairly well educated, and in seeking out their peers from America, tend to "get lost" in the exile community.

There is much more to be said and perhaps done. We've only scratched the surface. However, the Jewish community has tried, and found it difficult to assess the extent of the problem.

Wilson revelations

DeGaulle & Israel

Why did France, staunch friend of Israel and supplier of the highly effective Mirage planes, suddenly turn full face and lash out at the beleaguered Jewish state during the Six Day war? Why did DeGaulle ignore the obvious sentiments of the French people who supported Israel and ruthlessly cut off all forms of military aid.

Some of the answers are provided by Britain's former Prime Minister, Harold Wilson in his memoirs published this week. He discloses that the late President DeGaulle saw no reason to ruin France's relations with Arabs simply because public opinion felt some "superficial sympathy" for Israel. Wilson adds that DeGaulle suggested to him that Britain had no reason to do so either.

DeGaulle suggested to Wilson that while Britain, the USA and the Soviet Union had "created the state of Israel", France had merely "accepted it".

At his meeting with the President shortly after the Six-Day War, Wilson found DeGaulle "more depressed than I had ever seen him" because he thought a world war might be very close at hand.

He writes that late in 1969, his Government was against Israel making concessions to the Arabs before peace talks started. Such concessions would, he thought, only encourage the Arabs to raise their demands.

Dealing with the crisis leading up to the 1967 war, Wilson states that the American Government looked to Britain to take the lead in the diplomatic activity directed towards preventing it.

During his visit to Washington in May, 1967, said Wilson, he found President Johnson anxious that, "for his own domestic reasons", Britain should take the lead and organize support for proposals by which international assurances would be given to Israel for free passage in the Gulf of Akaba and the Straits of Tiran.

According to Wilson, President Johnson took this line because "he was so heavily committed in Vietnam that he did not want to strain USA public opinion any further".

The former Premier also detected in the President an uneasiness about the stand which the American Senate might take. His emissaries, seeking support there for the proposals, had found "unexpected apathy and even resistance". But a change of mind occurred "soon after the Senators and Congressmen received their weekend mail, particularly from areas where the Jewish vote was strong".

Improve camps

Check terrorism in Gaza Strip

Jerusalem. - Israel's Defense Minister, Mr. Moshe Dayan, has long argued that little can be done to prevent the murders inside the Gaza refugee camps until there is some thinning out of their population and an improvement in conditions.

Now, a quiet start has been made on this process.

A number of refugee families -- one source says "scores" -- have been removed from the Djebeliya camp to new homes elsewhere in the Gaza area, and a start is being made on the construction of proper roads and sewers inside the camp itself.

This year alone, over 40 inhabitants of Djebeliya have died as the result of terrorist activities.

Other families to be moved from the camp, which has a population of 42,000 families, may be rehoused in rural settlements, where they will have a house and a plot of land to cultivate.

The Government has long maintained that the status of the Arab refugees is something to be decided within the context of a general peace agreement.

Now, however, a number of Ministers are coming round to the view that Israel should begin rehabilitating the refugees in territory under her control.

This thinking has been encouraged by experience on the West Bank where a number of refugees have been enabled to settle down into a normal, productive life.

Since the Six-Day War, some 70,000 people have emigrated from the Gaza Strip and northern Sinai to the West Bank and a variety of Arab countries. Among them were 12,000 single men who went to the West Bank.

Another 80,000 went abroad "temporarily", either to pursue their education or for business reasons. There are no statistics on the number who returned.

Meanwhile, Gaza employees of UNRWA (United Nations Relief and Works Agency) joined some 100 women and children on Tuesday in a protest demonstration against the transfer of families from Djebeliya camp to new homes elsewhere.

UNRWA issued a statement saying it had not agreed to the transfers.

Israelis still fear diplomatic games

Israeli Chief of Staff General Haim Barlev has declared that the relative quiet which prevails in the Middle East might not continue for long.

His statement follows a warning by Defense Minister Moshe Dayan that a one-sided supply of aircraft would shift the balance of power in the Middle East to the detriment of Israel.

Barlev said: "We must understand that Egypt cannot remain idel for an unlimited time while we are stationed on the Suez Canal and while no political progress is achieved."

But, he declared, Israel's enemies wanted the quiet maintained "for they know they will obtain no genuine achievements by means of force".

General Barlev made his statement just before the arrival in Israel of Mr. Joseph Sisco, the American Assistant Secretary of State for Near East Affairs. He received a less than enthusiastic welcome.

The Israelis have been stalling his arrival because Washington was deliberately delaying giving a firm commitment to supply Israel with more Phantom jet fighters. At the same time the Americans have been unable to point to any new element in the Egyptian attitude to an interim Canal settlement.

Mr. Sisco's patent anxiety to come to Israel -- where he is staying for a week -- is seen in Jerusalem as part of the American desire to keep up the appearance of movement on a Canal settlement.

RASH ADVENTURE

But the Israelis are in no mood for playing diplomatic games. For them the vital fact is that Egypt's military strength is constantly being reinforced by the Russians. The Israelis fear that the Egyptians, encouraged by Washington's failure to provide Israel with the weapons she has requested, might be tempted into some rash adventure.

GEN. BARLEV

Israel is not prepared to make any more concessions to please the United States. Jerusalem feels that it has made concrete suggestions providing a basis for negotiations on reopening the Canal, but there has been no formal Egyptian response.

Jerusalem remains adamantly opposed to an Egyptian military crossing of the Canal and there is no doubt that that is precisely what Mr. Sisco wants to raise in his talks in Jerusalem.

President Sadat of Egypt has done nothing to tempt the Israelis into a more compromising state of mind. In his latest speeches he has extended the ceasefire but at the same time he has set the end of this year as the deadline for war or peace.

Spadina stalled permanently according to Metro official

A newspaper report that southward extension of the controversial Spadina Expressway will eventually be resumed was denied by Metro Planning Commissioner Wojciech Wronski last week. The story was based on a statement in a Metro tour guide prepared for visiting dignitaries, but Frank Longstaff of the Planning Department quoted the brochure as saying only that the government's decision "has for the time being stopped work on the expressway". He described the news report as a misquote.

Continuation of the highway southward was halted by the Ontario government due to strong environmentalist opposition last Spring.

Alderman David Rotenberg told The Canadian Jewish News that "we expect some alternative proposals from Queen's Park". He said that a northwest artery is needed to relieve traffic congestion on other streets and that "it should run all the way down into the city".

The autoroute cuts through Jewish neighborhoods in the Bathurst-Lawrence-Dufferin sector, and has been the subject of prolonged debate between civic factions with both Jews and non-Jews to be found in each camp.

Phil Givens, M.P., a former Toronto mayor, criticized the government's handling of the problem. "Cancellation", he said "will damage the economic viability of the city and suburbs because it cuts off the arterial flow of essential traffic. The question of serving commerical vehicles still remains to be solved".

Mr. Givens said that the expressway would not have an adverse effect on the Spadina-Adelaide garment district, and that manufacturers who had previously opposed it have withdrawn their objections. "Unless a solution is found you will continue to see bumper-to-bumper traffic on crowded roads like north Bathurst Street," he warned, adding the prediction that a northwest subway will be constructed.

Trade Minister Allan Grossman, issued a statement before leaving for Europe last week in which he said, "The Spadina Expressway doesn't affect the Jewish community at all. It does, however, affect other urban communities in the downtown area, including the small remnant of Jews living in the Kensington area.

"Everyone kept pressuring us saying, 'Do something for the preservation of the city,' and we did it. We are very concerned with the quality of the city we are going to live in.

"We must also shift planners into new ways. Most of them are stuck on paving everything in sight. However, since we have made our decision to stop the expressway, subtle changes have been occurring in the work of planners. We are beginning to see them think in terms of transportation of people, rather than in terms of cement and automobiles."

John Sewell, the alderman who has consistently rejected the Spadina project said, "I fought against it because of the social and economic cost -- it would require tearing up neighborhoods and parks that should be preserved for people."

Toronto Roads and Traffic expert, Sam Cass, said that an expressway would shield city neighborhoods from heavy through traffic because vehicles would be detoured away from residential areas. "It's also important for business centers like Eglinton Avenue," he added, "to separate the flow of rush vehicles from local traffic in the immediate area."

Eban awaits Paris move

Paris. - There is a possibility -- albeit a remote one -- of a meeting between the Israeli Foreign Minister, Abba Eban, and Maurice Schumann, his French counterpart.

Schumann recently told the Senate that he was ready to receive Eban if the latter should happen to be passing through Paris.

The implication was that Eban should ask for the meeting, but that his visit to Paris should be an unofficial one. This the Israeli Government firmly opposes.

Eban is reported by reliable diplomatic sources to have said that he would visit Paris only if he received an official invitation from the French government. At the moment the prospect of such an invitation being extended is a slim one.

Meanwhile, the Israeli Embassy in Paris is making a special effort to intensify contacts with the French Foreign Ministry. Personal relations between officials of the two countries have always been friendly and even cordial but French officials have recently intimated that their Israeli colleagues were not keeping in sufficiently close touch.

Mr. Asher Ben-Natan, the Israeli Ambassador here, was seeing Schumann before leaving for his summer holiday in Israel.

NO ILLUSIONS

It should be emphasized, however, that no one is under any illusion here that closer personal ties between Israeli and French officials are going to result in any change in France's pro-Arab policy.

There are some who think that the obstacle to better French-Israeli relations is President Pompidou and that this is because he harbours some personal animosity against Israel -- perhaps because of the Jewish demonstration against him when he visited Chicago at the end of February, 1970.

This explanation does not seem very plausible, however, because Mr. Pompidou's "super-de-Gaulle" line was quite clear before he visited the United States.

on the wire

ROUND UP OF TERRORISTS REVEALS 1969 SABOTAGE PERPETRATORS

Jerusalem – The Israeli police arrested at the weekend a gang of five terrorists suspected of having carried out acts of sabotage in Tel Aviv, Netanya and Haifa in 1969 and 1970.

Following investigations, which were still continuing Monday, Israeli and West Bank Arabs were detained including a Jaffa restaurant-owner, a Nazareth insurance man, and a Nablus teacher, as well as his mother and brother who recently entered Israel under the summer visits scheme.

The terrorist activities with which they are alleged to be connected, include the planting of a bomb in a car in a Tel Aviv street which exploded on July 30, 1969; a similar act near a Haifa cinema the following month; and another car explosion in Netanya in September, 1970.

During their investigations the police - who have had the gang under surveillance for some time - discovered a huge cache of arms in the Ibrahim Toukan school in Nablus, including pistols, rifles, machine-guns, bazookas, mortars, grenades, and a variety of other military materials.

SHARP FALL IN RUSSIAN EXIT PERMITS

London - There has been a sharp fall in the number of exit permits to Israel being issued to Soviet Jews, and this reflects a hardening of the attitude of the authorities, though the reason is not yet apparent, the JCNS Special Correspondent on East European Affairs reports.

Nevertheless, reliable and informed sources have denied a report in the Washington Post that Jewish emigration from the Soviet Union has been virtually halted.

Two Jews who applied for permission to emigrate were dismissed from their jobs very soon afterwards. The first, Mr. Alan Kroncher, 35, an economics research worker at Moscow's prestigious Plekhanov Institute, was dismissed on July 11. He is now working as a postman.

The second, Mr. David Markish, the son of the Yiddish poet murdered on Stalin's orders in August 1952, also has no suitable job and earns a living as a removal man. He is a poet and film script writer.

Mr. Markish is mentioned together with a Soviet-Jewish film director, Mikhail (Moisei) Kalik in a letter signed by 67 Moscow Jews and sent last week to participants in the seventh Moscow film festival, asking for help.

SYRIANS OPEN FIRE ON TERRORISTS

Jerusalem - Syrian troops fired on a group of armed terrorists on Tuesday, when they attempted to cross into Syria from Israeli territory. The borders of Israel, Syria and Jordan converge at this point.

The Syrians also fired at an Israeli defence position. Israeli soldiers replied.

GIRL WHO CONVERTED TO JUDAISM WAS "JEWISH"

Tel Aviv – A Tel Aviv girl whose mother testified that both she and her daughter were not Jewish, in an effort to prevent the daughter of marrying a boy she did not approve of, went through a ceremony of conversion only to find that her prospective husband was a Cohen and could not marry a convert.

Meanwhile, the mother relented and returned to the Rabbinate to confess that her original testimony was not true and that in fact both she and her daughter were Jewish. The marriage has now taken place.

TORAH SCROLLS FROM LIBYA ARRIVE IN ISRAEL

Jerusalem – About 50 Torah scrolls from synagogues in Libya, most of them torn or burned after Colonel Muamar Gaddafi seized power in the 1969 revolution, have arrived in Israel.

Libyan Jews were forced to pay large sums of money to take the scrolls with them on their departure for Italy. The transfer of the scrolls to Israel was supervised by Mr. Ben-Zion Halfon, the Deputy Minister of Agriculture, himself an immigrant from Libya.

After inspection by Rabbi Menahem Hacohen, of the Histadrut, the scrolls still fit for use will be distributed to synagogues in moshavim and settlements established by immigrants from Libya.

Ramparts breached

Voice of new left backs Israel's right to survive

A widely read New Left magazine with world-wide circulation, is reported to have made a major shift in its policy regarding Israel. Ramparts' August issue strongly supports Israel's right to survive and castigates those radicals who offer a "knee-jerk" response to slogans describing Israel as an imperialist tool. In a lead article, the magazine describes an important counter-reaction growing out of recent New Left criticism of Israel leading to a new campus movement of pro-Zionist radical students.

Ramparts has had a zig-zag career. It began as a privately financed, west coast, liberal Catholic magazine. Its personality had hardly formed when it began to make national headlines as a muckraking, slick, skillfully designed, radical journal printing exposures of the CIA, the draft law, and the Viet Nam war. Soon Ramparts became the sophisticated, well edited, but strident voice of the amorphous New Left. Its audience was too broad and its sale on the newstands too brisk to be narrowly ideological. Ramparts supported the Black Panthers and joined in accusing the country's police departments of seeking to massacre Panther leaders. The magazine supported the peace movement, the national liberation movement and battled against government secrecy and invasion of privacy.

It had little to say on Israel and was generally suspected, in spite of the evident presence of a number of Jews on the editorial staff -- of sharing the New Left's knee-jerk disapproval of a Jewish state. It was therefore a surprise, in New Left circles to discover that the August, 1971 issue contained an article by freelance writer, Sol Stern, attacking the "hip radicals" who consider Israel a "ripoff". Stern, a frequent contributor to Ramparts has, himself, excellent credentials as a radical.

In his article, entitled "My Jewish problem -- and Ours" Stern does not back away from his radicalism. He points out that "there are a lot of Jewish radicals, newly concerned about their Jewishness and its relation to revolutionary politics. . .Like Moses Hess, Herzl, Freud and Chagall they were trying to rediscover a Jewish identity."

Stern challenges those Marxist-Leninists, internationalist revolutionaries who see the state of Israel as the work of British Imperialism which dumped all the Jewish immigrants into Palestine to set them up as a colonial bulwark against the Arab masses, and accuses them of the falsification of history. He reminds the hip-talking, leather-jacketed radicals of the British White Paper of 1939 which sought to end Jewish immigration. He reminds them of the British blockade of ships carrying refugees from Nazi-occupied Europe, resulting in boatloads of Jews going to the bottom of the Mediterranean, and Britain's opposition to the UN partition of Palestine and her covert support of the Arab armies, which attacked Israel on its founding. As a radical he feels it most necessary to remind them of the Jewish underground struggle against 100,000 British occupation troops, lasting for three years.

Stern describes his own awakening to the issue as the result of his attendance at a political lecture at one of Berkeley's communes.

"I went away from that meeting stunned by the crude and infantile approach to the complex moral and political issues underlying the Arab-Israeli dispute. But it was part of a trend, not an isolated case; and in subsequent months underground and Movement publications were filled with material on the Middle East that was hardly more sophisticated. When I engaged in several debates on the issue with people on the Left, I was derisively labelled a "Zionist", as if this epithet placed my argument beyond the pale of legitimacy."

In his article Stern exposes the ignorance of some of the Movement spokesmen. "Don't you know," he was asked, "that Theodore Herzl had discussions with Hitler?"

There is an important counter-reaction growing out of the mindlessness exhibited by the Movement, Stern believes. ". . .this kind of perverted internationalism is partly creating its own counterreaction. For what else but nationalism is an appropriate response to the kind of "revolutionary internationalism" that makes Moshe Dayan and Itzchak Rabin out to be pigs and bandits who should be hunted down and killed, but is quiet about the Pakistani generals who direct the slaughter of the civilian population of East Bengal because the Chinese have given it their OK.; that makes Yaser Arafat out to be a hero even though his movement is non-Marxist and non-socialist. . ."

This reaction, not to radicalism, but to a logically inept Movement, betrayed by the infantilism of its own slogans, has according to Stern, led to the creation of over one hundred campus groups in the United States and Canada devoted to both Israel, a revitalized Judaism and social justice. It is hoped that Stern's article signals a genuine change in the policy of a magazine as influential among the young on the left as Ramparts.

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Yiddish writers victims of Soviet repression

by Ben Kayfetz

August 12th marks the twentieth anniversary of the August 12 is a tragic commemoration in the annals of Soviet Jewry for it marks the nineteenth anniversary of a literary purge resulting in the execution of the most accomplished Yiddish writers in the USSR. Arrested by the Stalin regime in 1948 they suffered four years' imprisonment before their deaths in 1952.

Leib Kvitko, Itzik Feffer, Dovid Bergelson, Der Nister, Peretz Markish were their names. They were the flower of Soviet Yiddish writers. Politically they more or less had toed the line set by the literary rulers of the Kremlin, though each had a history of some dissent. Markish had lived abroad and chosen to come and live in the USSR. He had once been under fire for only having Jews as his heroes in his revolutionary novel -- a rather odd sin for a man who wrote for a Yiddish language readership. Feffer had served heroically in the Red Army at the front. When the Soviet Union wanted to reestablish good relations with Jews abroad it was he who was chosen (with Shlomo Mikhoels) to make the trip and address the mass audiences. Kvitko had once or twice come under fire for taking a satiric swing at Moishe Litvakov, the Yevsektzia political commissar. Bergelson was the prose classic of the new Yiddish writing of the Soviet Union.

But their patriotism, their Communist loyalties, their service to the State, their subservience to Stalin (Feffer had once written a poem in his praise) -- none of these were of the slightest help or comfort. In 1948 they were rounded up; they languished in various camps and prisons, and in 1952 -- on August 12th -- they were executed. All this without formal charge, trial, defense or appeal! To this day the Soviet government has said nothing that would throw light on this case.

It has been speculated and possibly with some color of reason that it was the growing suspicion by the USSR of the new state of Israel, the fear that the Jews of Russia would look to it as their fatherland and protector that impelled this reign of terror. The story is familiar by now of the thousands of Jews who swarmed the streets of Moscow to get a glance of Golda Meir when as Ambassadress of Israel she went to the Moscow synagogue on Rosh Hashana in 1948. However it may be significant that the fatal "accident" that befell Shlomo Mikhoels -- the event that was the precursor to a long chain of imprisonments and liquidations -- took place in Minsk in January 1948, four months before the state of Israel was proclaimed.

Some of us here in Toronto and Montreal remember the question asked over the six years between 1948 and 1956: where is Bergelson? What's happened to Markish? Who has heard from Kvitko? The faithful who never doubted that all was for the best in the land of the Soviets had their answers though these answers became more and more hesitant and tentative as the years wore on. Some of the theories presented sounded like naive wish-fulfilment. Soviet diplomats responded with blank stares when asked at airports or in between U.N. sessions.

By 1952 when the Prague trials accused Slansky and others of working for the Jewish bourgeois -- nationalist conspiracy of the Joint and copied all the insinuations of the Protocols of Zion it was no secret that an openly anti-Jewish policy was being promoted by the Kremlin. The infamous doctors' plot of the following winter confirmed this.

When the dreadful news confirming the death of the Yiddish writers finally broke -- coming incidentally from a Communist source, the Warsaw Folks Sztyme -- despite all the signs and symptoms that had been pointing to it, it came as a traumatic blow even to those who had long before lost their illusions about the Soviet Union.

Oddly enough though Stalin and Beria were blamed for the terror of 1948, the main outlines of the policy persist. Writers are no longer rounded up and shot, Beria is dead, but the Jewish citizen of the Soviet Union is accepted only to the extent that he rejects his Jewish heritage, renounces his associations with Jewish history and with Jews in other countries -- above all with Israel.

University entrance barred

The Union of Councils for Soviet Jews has released an appeal for aid from Marina Kansburg, 22, who was recently expelled from Kharkov State University.

Marina's troubles began when she applied for permission to emigrate to Israel. One of the documents required is a Kharakteristica signed by the administrative head, party secretary, and trade union leader.

Marina's mother, a widowed teacher and a party member, had registered her daughter's nationality as Russian, and one can assume that this was done to facilitate her entry into the philology course. But regulations on this point are rigid, once your nationality is registered it cannot be changed.

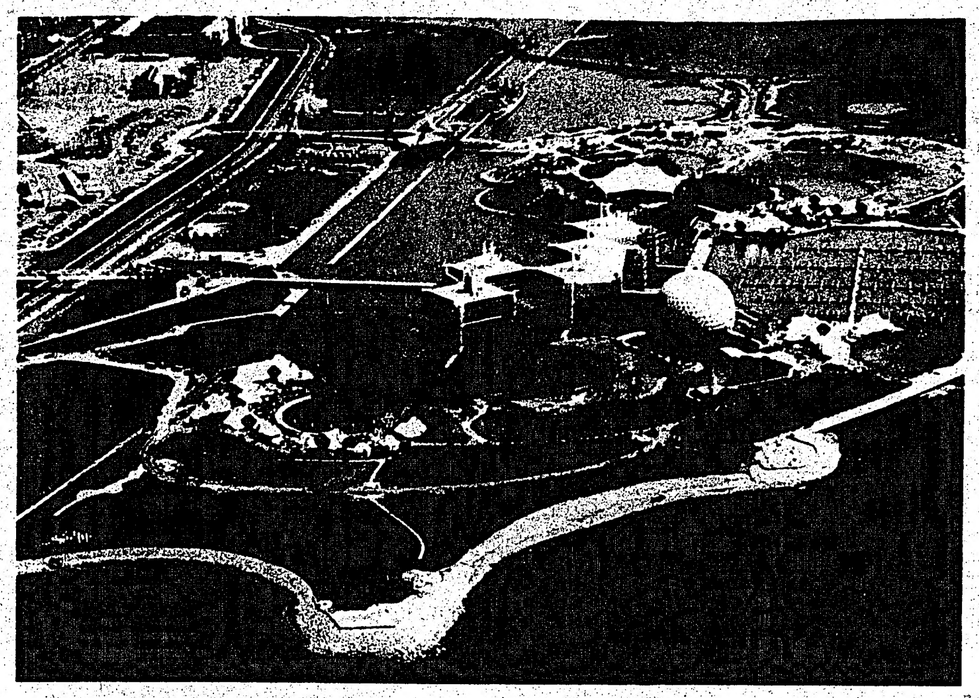
When the young student applied for the Kharakteristica she was denounced at a meeting of the philology department and expelled from the university. Her mother was severely rebuked by party authorities and threatened with dismissal from her job for failing to rear her daughter in the communist spirit.

In a letter received in the west last June, Marina Kansburg reiterates her desire to live in Israel.

"Before me lies the greater part of my life," she writes, "which I wish to fill with service to my people and my homeland which I consider Israel. I wish to speak in my native tongue, study the cultural heritage of my people, of prime importance to me as a philologist."

Although a few permits were issued last spring, a Kharkov area official is quoted as saying, "The situation has changed and we will not continue to grant exit permits."

As she waits for the passport that may never come Marina writes hopefully, "Examples of heroism, of pioneering youth are before my eyes and I deplore each day lost."



Ontario Place concerts offer varied fare

Great oaks from little acorns grow, and the inauspicious beginnings of Ontario Place, the reservations about its success, have been transmogrified since opening day into a chorus of popular endorsement.

Comparisons with Man and His World, the contrast in acreage and thematic scope, failed to deflect attendance in any noticeable quantity. But what has been noticeable was the continuous turnout of overflow crowds, a response substantially greater than originally anticipated.

In the long run, it isn't the promotional fanfare or the prognosticators that determine the fate of projects like Ontario Place. It's people.

At the amphitheatrical Forum, each day offers a variety of entertainment, every kind of diversion for virtually every taste. The fare ranges from old-time Canadian fiddlers to classical ballet, from blues singers to Gilbert and Sullivan's caricatures.

On Tuesday, for example, the program included a Toronto Symphony concert conducted by Boyd Neel. On Wednesday the National Ballet gave another performance in its 13-week series. The Toronto Symphony returned on Thursday evening with vocalists Lillian Weichel, Patricia Harton, John Dodington and Garnet Brooks.

This coming Sunday at 2 p.m. the symphony, with Victor Feldbrill conducting, will feature radio personality Max Ferguson, narrating Peter and the Wolf. The Ontario Place orchestra will move in at 8:30 to celebrate Richard Rodgers Night with nostalgic selections from the composer's musicals.

J.N.F. elects new officers

The most successful year of activity in the history of the Jewish National Fund of Hamilton was recently celebrated in the form of a Wine and Cheese Party at the Holiday Inn in Hamilton. Members of the Jewish National Fund Council reviewed the activities conducted by the organization during the past season which included the most productive Negev Dinner held in that community in honor of Jack Taylor, semi-annual clearances of Blue Boxes in every Jewish home throughout the city, a Telethon to encourage families to plant trees on the occasion of Tu B'Shvat, a Yiskor Appeal whereby the memory of loved ones can be perpetuated through the development of Israel and the promotion of the purchase of tree certificates as a suitable gift for all significant events. The meeting was also informed that during the year just past, a record amount has been subscribed in the form of land reclamation and afforestation projects in Israel by a number of generous Hamiltonians who have in this manner, linked their names in a tangible fashion with Israel's continuing progress.

MORRIS S. PAIKIN

The Jewish National Fund of Hamilton is part of the world-wide effort of the Keren Kayemeth which over the past 70 years has transformed vast areas of Israel's desert wastelands into fertile regions of settlement.

Morris S. Paikin was elected President of the Jewish National Fund Council of Hamilton, succeeding Sidney Pollock who served in that capacity for two years and now becomes Chairman of the Board. Other officers forming the new administration are:

Vice-presidents: Harry Kelman; Jack Mandel; Albert Minden; William Morris.

To greet 'Sabbath bride'

An outdoor sundown service will be the unique way in which Shabbat Nachamu, the Sabbath of Consolation, will be welcomed at B'nai Israel Beth David Synagogue on Friday evening, August 6, 8:15 p.m. The ancient mystic custom, suggested by the hymn L'cho Dodi, of going forth to meet the Sabbath Bride, will be reenacted when after the introductory Mincha Service the entire congregation goes forth from the sanctuary into the open to perform the rite of welcoming the Sabbath. An Oneg Shabbat reception will follow the service. The service will be conducted by Rabbi Albert Pappenheim and the Ritual Director, Mr. Theodore Bloom. Mr. Harold Cohen is chairman of the Ritual Committee.

Bar Mitzvah with 'heart'

JONATHAN CHAIM GLICK

Having undergone heart surgery a number of years ago to correct a heart defect, Jonathan Chaim Glick, who recently celebrated his Bar Mitzvah, felt that he wanted this occasion to be the vehicle for aiding this kind of surgery and research in Israel.

Jonathan, the son of Mr. and Mrs. Earl A. Glick, therefore advised his Bar Mitzvah guests that rather than receiving personal gifts he would prefer that contributions should instead be made in his name to the Hebrew University of Jerusalem.

The sum raised in this way is being used to establish an Endowment for Perpetual Heart Research at the Hebrew University's Medical School, and each year Jonathan will receive a report on the particular project which has been carried out, together with the names of the researchers involved.

Jonathan is presently attending a camp in Israel and plans to visit the Hebrew University during his free time.

Mr. Samuel Shainhouse, notable community leader and business executive, recently elected president of the Associated Hebrew Schools of Toronto, addressing the annual dinner of Associated.

Mr. Louis Weisfield, industrialist and active worker for Jewish education, has been elected chairman of the evening schools (Talmud Torah) department of the Associated Hebrew Schools.

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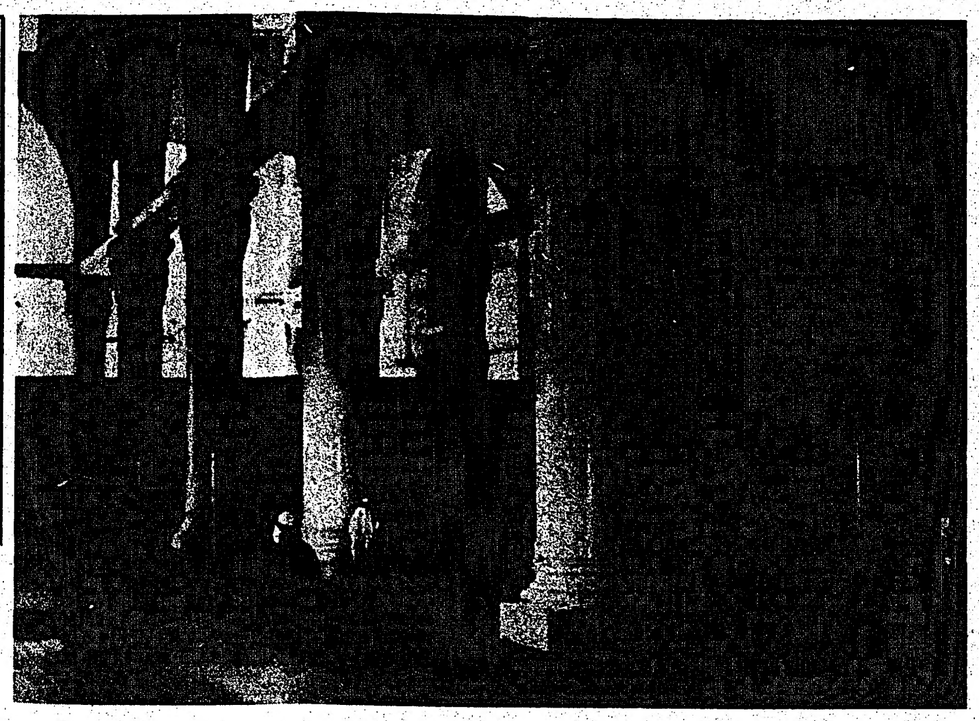

Rude awakening

The dreams people dream

Last January, I was invited to participate in a University of Toronto Hart House debate on the subject of Israel and Palestinians. Also participating were some of the local Arab stalwarts, such as James Peters, former president of the Canadian Arab Federation and representatives of the various Arab guerilla organizations, Fatah, Popular Democratic Front and Popular Front for the Liberation of Palestine.

I used the occasion to provide my own considered analysis of the Arab guerilla movement. In particular, I disagreed strongly with commentators such as CBC's Barry Callaghan, that Hussein had won a battle in his attack on the fedayeen but that in reality he had lost the war. "It is only a matter of time before this weakest of Arab monarchs is swept aside," they suggested.

My text pointed out that none of the residents in the Arab refugee camps in Amman had rushed to the defence of the terrorists. There was no "people's uprising" among urban masses, there was no army unit that refused to fire on its Arab brothers. I stressed that the Jordanian army was not recruited exclusively from among the Bedouins. Approximately forty percent of the King's forces are Palestinians, particularly in the artillery regiments and the airforce.

When I reminded the audience that the Fatah was a creature of the several nation Arab governments, which could turn them on or off like a tap," there were loud cries of outrage from the Arab section of the House. When I insisted that the moment the terrorists began to be serious about revolutionary slogans and began to seek genuine social reform, the national governments would knock them in the head. James Peters could contain himself no longer. He rose in the House and demanded "Is there no way to compel the speaker to tell the truth. there is not a shred of anything resembling truth in what we have been subjected to tonight." Peters was then followed by the Fatah representative who spoke with great passion of the deep revolutionary significance of his organization and the vile, racist, reactionary quality of Zionism.

A month later, I sat in one of the lecture halls at York University listening to Dr. George Haggar boasting of his visit to George Habash, leader of the P.F.L.P. in the Ajloun mountains on the Jordanian-Syrian border. "They will never reach him in those mountains," Haggar proclaimed.

Well, they reached him. This week we learned that the Jordanian government's campaign against the Fedayeen was extremely successful. Jordan rounded up more than 2,000 terrorists during the concerted drives against concentrations in the Jarash and Ajloun areas. The biggest losers according to the Jerusalem Post seem to be Habash and Hawatmeh (Popular Democratic Front). Furthermore, the Palestinians in Jordan, who make up two thirds of the population apparently approve Hussein's crackdown on the terrorists.

That Peters and Haggar, both of Arab origin, should choose to believe their dreams is understandable. Less understandable are the romantics and sentimentalists who visited Arab countries and permitted themselves to believe in Fatah propoganda, to cheer when nine and eleven year old Arab youngsters dressed in camouflage suits, carried sub-machine guns and shouted slogans of revenge. Most painful was the failure - the unwillingness - of grown men to distinguish between press agentry and reality.

Sol I. Littman

Can Arab semites be antisemitic? - A view of Jewish-Muslim relations

BY ARNOLD AGES

Arab spokesmen in the West are becoming more sophisticated these days.

Along with a coalition of sympathizers drawn from certain church groups they are trying to exploit western sensitivities about antisemitism.

Whereas Arab diplomats once denied or at least minimized the destruction of European Jewry, they now admit it -- in order to dissociate themselves from antisemitism.

Instead one now hears frequent talk about the allegedly utopian state of Arab-Jewish relations before the rise of Zionism and Israel. This is the approach now used by Arab representatives especially before university audiences. It is an argument that has a powerful appeal to liberal consciences.

But its widespread acceptance even by many Jews tends to conform George Orwell's suggestion that certain propositions are so patently absurd that only intellectuals would take them seriously.

In actual fact the Arab-Muslim record on persecuting Jews looks good only by comparison with the even more cruel Christian one. That the Arabs did not destroy the Jews may stem merely from the fact that they did not have the technology available -- the will was there.

Researcher G. C. Alroy says that "the Jews have lived as a subject people, at the mercy of rulers and the occasional excesses of the mobs among both Christians and Muslims. Nothing like the holocaust ever visited the Jews in Arab lands, but indignities and even bloodshed were permanent parts of their lives."

Ever since the Arabs gained political power in the fifteenth century the Jews have fared poorly in the Middle East. Synagogues were confiscated and often converted into mosques. Between 1625 and 1627 Mohammed Ibn-Farukh launched a wave of terror against the Jews of Jerusalem. Pogroms were initiated against Jewish residents of Safed in 1834 and 1838. The Arab conquest of Palestine led to the prohibition of Jews from entering certain holy places. At the Tomb of the Patriarchs in Hebron, Jews were permitted to ascend only the first six steps and no Jew was ever allowed to enter the mosque of Nebi Musa.

These incidents were typical of the Arab-Muslim attitude towards Jews long before the term Zionism ever came into being.

"Jewish dhimmis (protected ones) were in Islam the object of particular contempt," observes Alroy. "The Koran repeatedly inveighs against the Jews as an accursed, abject and vicious people."

George Sale, who translated the Muslim Scripture into English, reported some 120 years ago that the Muslims then treated the Jews "as the most abject and contemptible people on earth."

The anti-Jewish nature of Muslim thought is also seen in the Qisas al-Anbiya (Stories of the Prophets) the ancient book of Islamic lore from which the bedouin people of Arabia obtain their information about Biblical history.

So pervasive was anti-Jewish attitudes in certain Muslim sectors, reports Meinertzhagen, a British intelligence officer in 1937, that they refused to travel with Jews in the same vehicles.

The famous Jew badge, it should not be forgotten, did not originate with the Nazis nor with the Church but with the followers of Mohammed. The latter, according to the historical record, waged brutal warfare against Jewish tribes in Medina who were disinclined to accept the faith of Allah. Massacres at Beni Qainuka and the spoiliation of the Beni Quraids symbolized the methods which Mohammed used in his struggle with Jewish tribes.

"Jews were generally safer in the first century of Islam," writes Alroy, "than in the following two ones, when many restrictions appeared -- in dress, housing, use of animals, and many outrages occured including the sacking of synagogues. In many areas throughout the centuries, Jewish children were torn from their mothers in forced conversion . . . in Yemen, Jews were prohibited well into our own time, from using sidewalks lest their heads be higher than those of Muslims."

Listening to the current position of Arab diplomats on the history of Jewish-Muslim relations gives one the impression of collective amnesia. Abroad Arab spokesmen make clear distinctions between Zionists, Israelis and Jews, the first two groups representing evil incarnate, the third referring to that corporate body of Semitic cousins apparently beloved by all Arabs everywhere.

This public affection for Jews displayed for foreign consumption contrasts sharply with views held in Arab countries. There, not only are the terms Jew, Zionist and Israeli used interchangeably but racial slurs and open anti-semitism are the order of the day. The wide diffusion in Egypt of the classics of antisemitica, the Protocols, Mein Kampf, indicates the animosity in Arab-attitudes toward Jews. The caricatured image of the Jew which appears in the Arab press is typically the Nazi variety.

There is much that is parrellel in the postures of Arab states and white supremacists in the American south. Both indulge in a euphoric nostalgia about the old days when Jews and Muslims were supposed to have co-existed in legendary amity. "We are not against the Jews," protests Arafat of the Fatah: "On the contrary we are all Semites and we have been living with each other in peace and fraternity, for many centuries." Take away Arafat's reference to the Semitic affinities between Jews and Arabs and this sounds like Strom Thurmond talking about marvellous periods of white-black "friendship" in the American South.

Like challenged masters everywhere, the Arabs, like white southerners, long for the old order where everyone knew his place. It is difficult for Arabs to assimilate the fact that Jews, so long a second class citizenry even among the most progressive Arab regimes, are now masters of their own destiny and not subjected to the whims and caprices of arbitrary Muslim rulers. There is a rather strong presumption that southerners might react similarly should blacks ever succeed in establishing an independent political unit in the United States.

At the back of current Arab animosities towards Israel is the objectionable idea that a formerly subject people should now rule. This is not a view taken in public. Western audiences are generally exposed to learned presentations about Jews being a religion only and therefore undeserving of a political state. Aside from the religious imperialism behind such an assertion -- that Arabs should presume to define Judaism fo Jews -- lies the incongruency of Arab states such as Saudi Arabia, Yemen and Egypt itself, where religion and ethnic identities are inextricably bound.

This negativism towards Jewish statehood, despite the contradictory nature of its assumptions, is deeply rooted in the Islamic religious literature. The Koran itself, denies Jews a claim to dominion (4:52, 53, 54, 55). Affirmations, especially by dissident anti-Zionist Jewish groups, "that Jews are indeed merely a religious group," observes Alroy, "are gracefully accepted as reassurances of lingering sanity at least somewhere among the Jews."

Arab countries have severe psychological problems in accepting the idea of an independent Jewish state. The transformation of a minority, subject people into a majority free one is a trauma to which the Arabs have reacted with Levantine unreality. Unable to face the fact of that transformation they have sought solace in dreams of Israel disappearing and the conjuring up of fragile myths about the glorious days of Arab-Jewish cooperation.

China and the Jews
A link of 1,000 years

by Jack Winocour

The Jewish connection with China goes back over a thousand years. Earlier, if one accepts the interpretation that Isaiah meant China when he sang of a return from "the land of the Sinnim".

We do know from Arab records of the ninth century that Jewish merchants from Baghdad and points west were actively engaged on the China road, either overland or by sea routes, exchanging western products or precious metals for the spices of the orient. The ancient Jewish community of Kaifeng-fu, romanticized by Rudyard Kipling in an evocative short story and companion poems, goes back as far as then.

Unverifiable tradition reports the building of a synagogue at the end of the 12th century. A Jesuit missionary visited the city five centuries later and found it in decay. A contemporary traveller to the nearby town of Taiching-Tchao found an almost totally assimilated community of about 150 souls, only identifiable as Jews because they would not eat pork.

The tale is probably apocryphal, because Chinese Moslems don't eat it either.

Real history begins in the 1830s when the "foreign devils" began to force their way into the fabulous Chinese market. David Sassoon arrived in Shanghai from Baghdad via India to establish a trading organization that lasted until the Communist takeover in 1949. The rival Hardoon family came about the same time. But most of the Sassoons later opted for Christianity and the most notable of the Hardoons, Silas, became a Budhist.

Further north in the Manchurian city of Harbin, Russian Jews first made their advent in 1899 with the arrival of the Trans-Siberian railway. Their numbers rapidly increased after the Russo-Japanese war in 1905 when thousands of Russian Jewish ex-servicemen and their families elected to remain in the Far East.

The Bolshevik revolution brought a further incursion and by 1922 there was a Jewish population of 12,000 in Harbin. In 1964, it was six and today none.

In Shanghai, the Jewish population reached its peak of 25,000 in 1942 as a result of an influx of refugees from Nazi Germany. In 1964, it was 20 and today there is probably not a single survivor. The last report to the World Jewish Congress by the secretary of the Shanghai community, Mr. P. I. Yidalevich, a few years ago was valedictory.

But as far as we know, Jewish synagogues and cemeteries remain and are tended to.

The disappearance of these substantial communities is clearly the result of social and economic factors -- and the tug of Israel and the United States. There was no Chinese persecution of Jews at any time through the centuries.

And one of the most celebrated revolutionary "Chinese" generals was the late Moshe ("Two Gun") Cohen, the Canadian adventurer who served as military aide to Sun-Yat-Sen and was feted by Mao in Peking.

China's current hostility towards Israel, frequently expressed in vehement and extreme terms, should be interpreted in the light of her fierce competition with the Soviet Union for a voice in the Arab world.

But if a German Jewish refugee, now a pillar of the American Establishment, can act as go-between for President Nixon and Chairman Mao in the pursuit of a major detente in human conflict, surely there are prospects that what was nearly achieved by David HaCohen, the Israeli Ambassador to Burma, when he met Chou En-Lai in 1953, are well within the bounds of possibility.

AGENCY HEAD HAS PLAN FOR JOINT SETTLEMENT OF "PANTHER" FAMILIES

Jerusalem – Mr. Uzi Narkiss, the head of the Jewish Agency immigration department, is seeking to promote a scheme for the joint settlement in Western Galilee of under-privileged Oriental families, including some who are members of the Jerusalem "Black Panthers", and new Russian immigrant families.

He had planned to bring 60 Russian Jews from absorption centres throughout the country to Jerusalem to tour Jerusalem's under-privileged areas and meet some of the Panthers, but this had to be temporarily postponed because the Panthers were not yet ready for such a meeting.

However, Mr. Narkiss remains hopeful that some 20 families from both Oriental and Russian communities will settle jointly in the development town of Maalot where there are both jobs and housing ready for them.

QUIETEST WEEK SINCE AUGUST 1970

Jerusalem – Last Saturday ended one of the quietest weeks on Israel's frontiers since the ceasefire came into effect in August 1970. There were only six incidents in Gaza, one on the Jordan border in the Arava region where an attempt was made to blow up a pulon and three overflights by Egyptian aircraft on the Suez Canal.

The main activity of the Israeli Army was the reception of surrendering terrorists. Of the 96 who came across, 77 per cent were members of El Fatah and 23 per cent of El Saida. Sixty-one per cent of those who surrendered were aged between 20 and 30 years and 36 per cent under 20.

Two of those who surrendered were "officers" and most were born on the West Bank although there was one Syrian national among them.

Rochdale

Dare we do without it?

Central Bloor street has long been a proud avenue in Toronto. It has taken on style and become the site of what is artistic and fashionable. It is a street of well dressed people, expressing pride and satisfaction.

Until one reaches Rochdale . . .

Then the scene takes on a different quality. What were intended to be clean, uncluttered surfaces of reinforced concrete are littered with crudely painted slogans. The courtyard, fronting on Bloor Street, is heaped with a jumbled mass of bicycles and motorcycles. Behind grimy windows one catches sight of the cafeteria. Instead of the community of self-motivated scholars originally intended as residents, we see a conglomeration of people who have barely mastered the most elementary lessons of life, self-care and mutual responsibility.

Fearing the total abandonment of the project, the residents have begun to expel those who made Rochdale a major distribution center for hard drugs in Toronto. However, soft drugs have been permitted, even encouraged, and it is doubtful if heroin dealers have really been eliminated. The police, hampered by the alarm-bell system continue their raids.

In view of all this it may appear strange to say that Rochdale, or something like it is necessary in this city. We must not dare to abolish this misbegotten, freakish offspring of good intentions, naivete and opportunism without first guaranteeing that there is a substitute available. If we choose to drive the residents out of the building we do not simultaneously drive the problem out of the people.

We must face the fact that our society will continue to produce a growing number of alienated young people for whom the normal rules and demands of society are impossible. Some of them are psychological casualties, close to schizophrenia and subject to periodic hospitalization. Others come from severely deprived families, offering no care or love and resulting in a kind of social illiteracy, an inability to understand what the rules are for. Others are rebels against too much care, too much puritanism, too many rules and expectations.

Whatever the genesis, we will have to find some place for these young people to meet, interact and perhaps protect each other. In a way, the presence of a "vertical slum" such as Rochdale protects us all.

Rochdale would probably have been resented less had it been located on a less desirable site. Had we known what it would become, we could have placed it on Jarvis Street, preferably directly across the road from the new R.C.M.P. headquarters-fortress. This would have removed Rochdale from the stylish part of town and made it more convenient for the police to conduct their raids. Mutual surveillance would be more convenient, just a matter of looking out the window, an important factor in the long Canadian winter.

Perhaps, out of the physical closeness of these two, very different institutions a strange love-hate relationship might have grown in which conformity and non-conformity, developed a new synthesis.

Background to the news

by our diplomatic correspondent

Super power squeeze play

The Israelis want Phantoms and the Americans want concessions. This in essence is the background to the second visit of U.S. Assistant-Secretary of State, Joseph Sisco, to the Middle East this week.

Prior to Sisco's arrival in Jerusalem, the Israeli cabinet met to review the state of negotiations with Washington. After a lengthy discussion they agreed that nothing had really changed since Sisco's last visit; they still felt it imperative that the U.S. government swiftly agree to the sale of additional Phantom aircraft and that there be no revision in the concessions Israel is prepared to grant to permit the re-opening of the Suez canal.

The deluge of Russian arms reaching Egypt, the continued presence of Russian technicians, the sophistication of the new Russian aircraft has compelled Israel's cabinet to request additional arms from Washington, in order to keep the forces in reasonable balance. Extremely disconcerting to Israel is the openhanded generosity of the U.S.S.R. and the constant strings attached to the United States contracts with Israel.

The State Department has made it abundantly clear that while it will not desert Israel, nor permit the imposition of a four power settlement of the Middle East. In return, Israel must make concessions; she must withdraw at least partially. The Americans are determined that the Suez Canal will be opened.

Why the determination? Why should the United States be so eager to open the canal to the Russians who will be the chief beneficiaries. Why are the Americans so willing to see Soviet ships pass through the canal, into the Persian Gulf? Why are they willing to permit access to the rich oil deposits controlled by the Gulf kingdoms.

The answer is to be found in a new realism that has become clearly evident on the part of the American government. It can be simply stated as "The cold war is over! " In one area after another, the United States is withdrawing from its "eyeball to eyeball" confrontation with Communist forces and seeking a new rapprochement with Russia and China.

The U.S. State Department is aware that the Soviet Union is determined to reach into the Persian Gulf. The Kremlin feels that access to the Suez is as important to Russian self-interest and survival as the U.S.'s access to the Panama canal. The Cuban missile crisis proved that the United States was willing to risk war rather than permit the Russians the means to interfere with control of the Canal Zone. As one major power to another, the U.S. understands Russia's determination to serve its interests and realizes that with Soviet forces stationed in Egypt it is impossible to long deny them the canal.

There are some Kremlin watchers who claim that the Soviet Union is not seeking to destroy Israel; nor are they unfortunately dedicated to Israel's survival. Their only concern is that Israel not get in the way of their march to the Persian Gulf. It worries the Russians that in both 1956 and 1967 Israel ended her campaign in control of the Suez Canal. If Israel can so readily drive trhough the Sinai in her own defence, would she also be willing to do so at the suggestion of the Americans?

"We will calm, we will be patient," the Kremlin is saying to Washington, "but hurry up and persuade your little tough friend to get out of the way. We are relying on you to do it. In the meantime, we will keep Sadat calm, President Numeiry in power, Syria quiet and our forces in check. We will keep the guerillas subdued in the countries we control and permit Hussein to knock Fatah in the head. There will be a lot of talk, but it will remain talk as long as we can expect that Israel will retreat. Work it out; but don't take too long."

The Americans, Rogers, Sisco, Helms and Bergus have all been trying to "work it out." Israel's government would be delighted to work out a peace agreement, but would prefer to be negotiating with her Arab neighbors rather than with the Americans or the Russians. Otherwise, there is grave danger that the arrangements will sacrifice Israel's interests to those of the United States.

And what are U.S. interests? Her paramount interest at the present time is to get out of Viet Nam. However, she is concerned that her absence from the Far East might create a vacuum which would be quickly filled by the Chinese. Some Western presence is required to prevent the whole Asian mainland from becoming a Chinese preserve. "Better the Russians than nobody," the United States says to herself.

The U.S.S.R. is also anxious not to be outflanked by Chinese influence in India, Pakistan and Afghanistan. With the Americans obviously ready to withdraw, they want in quickly. The path leads through Suez to the Red Sea and thence to the Indian Ocean.

Strange as it may appear, tiny Israel stands athwart the Soviet march. But this is nothing new in history. Israel has always been the crossroads between Europe, Asia and Africa.

Halachic reply on sex question

In last week's issue of the Canadian Jewish News, we published a letter signed "Confused Jewish Girl" in which the writer sought guidance on the Jewish attitude to pre-marital sex. The writer listed four questions and requested a Halachic explanation. This week we repeat the questions plus the answers which were provided by a distinguished Toronto rabbi and scholar.

1. If two unmarried people have intercourse, are they considered married or must they have a formal ceremony at which time they will be considered married. What if only "heavy petting" is involved?

RESPONSE:

Marriage is a sacred institution in Jewish life, called "Kiddushin" or sanctification, wherein the wife is sacred to her husband, belonging only to him. The marriage ceremony must be performed with two accepted witnesses present. Pre-marital sex (and "heavy petting") contravenes Jewish law, and we would call it promiscuity. The partners in an unsanctified sex relationship would under no circumstances be deemed husband and wife.

2. If they decide they do not want to become marriage partners, must they get a formal divorce ("get") from a rabbi before each is free to marry another because intercourse has "married" them? Or must they be formally married and formally divorced before being free to marry another? Or, are they either automatically free despite intercourse or automatically not free, because of intercourse?

RESPONSE:

No divorce is required since no marriage took place. However, some questions have to be judged on an individual basis. For example, Rabbinic law considers people married if they went through a civil ceremony which was formally announced. Should they desire a formal divorce they would have to apply for a Jewish "get".

3. Is an Orthodox Jew forbidden to marry a non-virgin who has received sexual experience in a pre-marital situation.

RESPONSE:

An orthodox Jew who is a member of the Cohanim cannot marry a non-virgin. Others are free to make their own choice.

4. Is a child considered illegitimate if it is conceived while its parents are unmarried but is born after its parents have had a formal ceremony, or is a child illegitimate only if born when its parents have not married?

RESPONSE:

The child born to a single man and single woman is not considered illegitimate, provided that the relationship between them did not violate the rule that he must not marry her in any case. Under Jewish law, marriage between certain relatives is forbidden. Adultery is a violation and the child born under such circumstances would be illegitimate.

In all cases the circumstances should be fully outlined and referred to rabbinic authorities for a specific ruling.

Hayes recalls Bronfman

(Saul Hayes, executive vice-president of the Canadian Jewish Congress, maintained a warm, close personal and professional relationship with the late Sam Bronfman.

"There have not been many heroes in my life," says Hayes, "but if there is one man whom I sincerely revered it was Sam.

"There were many instances of his statesmanship, generosity and humor which are unknown to the world. His real stature was not always clearly recognized."

The Canadian Jewish News invited Saul Hayes to recount a few hitherto unpublished anecdotes about his old friend and confidant.

Samuel Bronfman nearly pulled off the greatest coup in the history of U.S. Jewry in 1945.

All the greats of the Jewish world were in San Francisco in 1945 on the occasion of the founding of the United Nations. It can be said parenthetically that the Canadian delegation led by Mackenzie King was a particularly influential one and was the acknowledged leader of all nations not in the Big 5. At this time among those in San Francisco were Sir Robert Waley Cohen (Shell Oil) President of the Anglo-Jewish Association, Judge Proskauer and Jacob Blaustein of the American Jewish Committee, Stephen Wise and Israel Goldstein of the American Jewish Congress, Henry Monsky, President, of B'nai B'rith, Nahum Goldmann, Rene Cassin and dozens of other luminaries. He had convinced Monsky, Proskauer, Blaustein and Wise of the significance of a unified committee representing U.S. Jewry. Monsky was optimistic, and but for his premature death within the year he would likely have brought in B.B. Blaustein agreed to work within such a project. The betting was 3-1 that Bronfman could pull it off but with Monsky gone the proposal lost its steam. Had he done so the Anglo-Jewish Association, Boards of Deputies of British Jews, the U.S. and South Africa as well as the French Alliance Israelite Universelle and others would have made a badly needed world Jewish political instrument.

* * *

Bronfman was noted for a subtle sense of humor. In 1941 The Vaad Hatzalah was trying to rescue Rabbonim and Yeshiva students from Japan and find homes for them in Canada. Several distinguished longbeards -- as Bronfman described them -- camped in his office and wept bitterly at the probable fate of their people if no visas could be obtained. He called the CJC office and said he had a bargain to offer by dividing the work: congress would see the rabbis and let them camp in the Congress office while he would then be able to put through some crucial calls to Ottawa.

In a certain submission to Ottawa to obtain permits, he outlined the project as follows to a Minister, known for his constant rejection of applications, who shall be nameless in this recall.

"Mr. Minister, you have the reputation for saying no, and I like your direct way of handling applications and trust you will answer my question in your traditional way. The question is, will you allow these 100 victims of homelessness uprooted by Nazi bestiality to be refused entry to Canada?"

The minister, nonplussed for a while, agreed.

* * *

Bronfman's conduct of meetings was masterly. When faced with a request for a ruling on a point of order he would invariably reply, "I think it is wrong to raise the matter of a point of order since everyone should have a right to speak even if he should be slightly off the item on the agenda," and then with his famous smile add, "and besides, it takes longer to debate a point of order than it does to let the man finish his remarks."

* * *

Sometimes he would fall asleep. One personal experience I had was at a small dinner party in Jerusalem in his suite at the King David. Nahum Goldmann was loquaciously explaining some point and Mrs. Bronfman would aim kicks under the table at her husband. However he slept on because none of the kicks landed on his shins, but I was black and blue for days after. I got the message Goldmann delivered plus the injuries.

Carnal Knowledge: sharp satire

by Szmuel Polander

film review

Jules Feiffer is a talented boy. For years he kept us amused with droll, sharply pointed, sarcastic cartoons reporting on the cliches of the sophisticated. His milieu was the college-educated -- the person with enough education to verbalize his problem, in fact to talk about it endlessly.

The wording that accompanies his cartoons is the comment overheard in a bar or on the subway, the gem that flows out of someone else's conversation that prompts you to say, "Isn't that typical?"

Although the cartoons had a bite, they were generally gentle. They nipped but they did not tear. They reported on incidents so fleetingly that there was no opportunity for a sense of horror to grow.

Feiffer's black humor became more penetrating and depressing in his play, later a film, Little Murders. The insincerities, the violence, the cliches of upper-middle class life style suddenly turned into a world of grim horror. Feiffer's whimsical characters slowly turned into monsters.

Carnal Knowledge playing at the Hollywood South, is the story of two college students, Sandy and Jonathan, who have emerged out of Feiffer's cartoons. Sandy is shy and sensitive and is seeking love. He eventually becomes a doctor. Johnathan really has no confidence that he deserves love and therefore seeks sex only. Both of them have their first sexual experience with the same young woman.

Sandy and Jonathan, (Jonathan becomes a lawyer), are professionally successful, but both of them live in a peculiar purgatory of people who make love but cannot love.

In spite of the fact that Carnal Knowledge is a film with brutal language, callous, insensitive descriptions and highly specific scenes, it is, nevertheless, a very moral picture.

There have been a number of films, going back to Alfie, Room at the Top, and Midnight Cowboy, which have dealt with this topic. The characters constantly search for love, but fail to find it. They assume that the fault is in the partner when the fault is really within themselves. They engage in frantic sexual athletics but they feel only frustration and are threatened with impotence.

Carnal Knowledge offers a highly effective, deeply insightful, sometimes humorous, sometimes tender, and sometimes savage, description of grown men and women in a contemporary hell.

The film is set in New York, a milieu which somehow suggests a Jewish aura. There is nothing in the lives of the characters, except their names, Sandy and Jonathan which suggest a second generation homogenized Jewish translation from Shmuel and Yochonan.

Almost as interesting as the film was the audience. The woman on my left kept muttering, "Is this what I paid 2 and a half dollars for?" Many of the adults found the film ugly. I overheard many of the young people commenting that it was beautiful. Some were embarrassed by the explicitness of the sexual scenes, perhaps haunted by their own backyard escapades.

I have the feeling that Carnal Knowledge is a great film. Arthur Garfunkel, Jack Nicholson, Ann-Margret and Candice Bergen do a beautiful job. Mike Nichols really understands the Feiffer material. His direction exploits it fully.

Arthur Garfunkel and Anne-Margret in Mike Nichols' Carnal Knowledge

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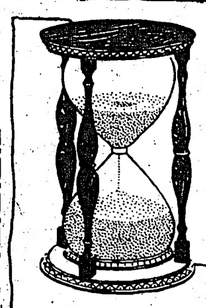

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August 7, 8:30 p.m.: Jazz concert
August 8, 2:00 p.m.: Toronto Symphony Concert, Victor Feldbrill, conductor
August 9, 8:30 p.m.: Talent night with M.C. Bill Lawrence
August 10, 8:30 p.m.: Toronto Symphony Concert
August 11, 8:30 p.m.: National Ballet of Canada

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PROGRAMME FOR THE WEEK OF AUGUST 8TH to 12TH

SUNDAY, AUGUST 8TH

1:00 p.m.	Greenwood Park
6:00 p.m.	Rock Concert
2:30 p.m.	High Park The Royal Regiment of Canada Band
2:30 p.m.	Kew Gardens The Ellis McLintock Orchestra
5:30 p.m.	High Park Organ Recital: Ronnie Padgett
7:30 p.m.	Willowvale Park The Bob Minns Orchestra
7:30 p.m.	Earlscourt Park The Ellis McLintock Orchestra

MONDAY, AUGUST 9TH

8:30 p.m.	Ramsden Park Square Dancing: Bob Scott & His Orchestra

TUESDAY, AUGUST 10TH

7:15 p.m.	Willowvale Park Children's Theatre: Sam and The Tigers
8:00 p.m.	Allan Gardens 7th Toronto Regiment Royal Canadian Artillery Band
8:30 p.m.	Withrow Park Square Dancing: Bob Scott & His Orchestra

WEDNESDAY, AUGUST 11TH

12:15 p.m.	Nathan Phillips Square The Moreno Dance Company
7:30 p.m.	Monarch Park The Moreno Dance Company
8:00 p.m.	Eglinton Park The Russ Little Orchestra
8:30 p.m.	Riverdale Park The Don McFarlane Show

THURSDAY, AUGUST 12TH

8:00 p.m.	Memorial Park Jazz
8:00 p.m.	Nathan Phillips Square The Ellis McLintock Orchestra
8:30 p.m.	High Park Square Dancing: Bob Scott & His Orchestra
8:30 p.m.	Kew Gardens Square Dancing: Al Aylward & His Orchestra

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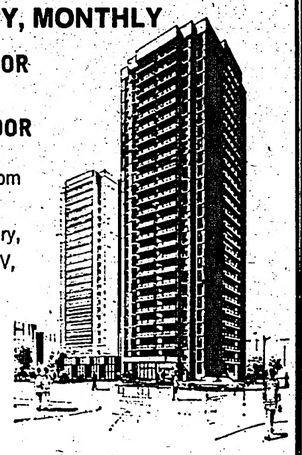

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Board of Jewish Deputies faces Liberal ultimatum

London. - The British Board of Jewish Deputies long considered a model of organization, community unity, and prestige has recently been beset by a number of problems which threaten its claims to represent all of England's Jews.

A controversial amendment to the British Board of Jewish Deputies' constitution, giving priority in all decisions on Jewish law to Orthodox authorities, has brought threats of secession from Reform and Liberal groups.

The Reform - Liberal forces issued their ultimatum as they conferred in a separate caucus after refusing to attend the Board's meeting only a few hundred yards away.

They took particular exception to the proposal making it mandatory for the Board to act in accordance with the guidance of the Chief Rabbi and the Haham in all matters of Jewish law. Under the former arrangement the president was required only to seek their advice. The new provision was seen as nullifying the right of non-Orthodox leaders to be consulted.

According to this formula agreed last week between the board's hon. officers and the Orthodox group led by Dr. Bernard Homa, the clause would be amended to read: "The board shall consult with those designated by such groups of congregations (meaning the Progressives) as their religious leaders for this purpose, on religious matters in any manner whatever concerning them. It being understood nevertheless that the board shall act in accordance with the guidance received from its ecclasiastical authorities (the Chief Rabbi and the Haham) in all questions of Jewish law (halacha)."

The Progressives made it clear that they would leave the board unless Clause 43 was either abolished entirely or amended to give the right of consultation to their "respective religious authorities" or their "respective religious leaders," as earlier agreed with the board's hon. officers.

The only link between the two meetings occurred when the Board's secretary, Abraham Marks, went to the Progressives' meeting in the West Central Liberal Synagogue and requested the Reform deputies to return and negotiate another proposal concerning the amendment. The dissenting Liberals refused to go back and rejected further discussions.

As the Board met at Woburn House amid grave concern over the split the president, Alderman Michael Fidler M.P., promised that efforts would be continued to find a solution entailing no sacrifice of principle and no second-class status for anyone.

Canadian rabbinic and organizational officials solicited by The Canadian Jewish News for comments on the situation confronting the Board of Deputies, declined to make statements holding that it was an external matter affecting only the British Jewish community.

Musicians join U of T faculty

The University of Toronto Faculty of Music has announced several new appointments to its teaching staff.

Robin Engelman, who will be an instructor in percussion, studied at Ithaca College, graduating in 1961. He has performed with orchestras in Rochester, Milwaukee and Louisville, and is currently with the Toronto Symphony.

Melvin Berman, a Hartford University alumnus, was principal oboist with the Montreal Symphony and CBC's Montreal orchestra. A distinguished chamber music player and recitalist, he joins the faculty as assistant professor, Performance and Music Education Departments.

Lecturer David Zafer becomes assistant professor in violin.

New scholarhips awarded include the Victor Feldbrill String Scholarship, donated by Professor Feldbrill, which went to Joseph Peleg; and the Jean Goldman Memorial Scholarship, a gift of Mrs. Rose Green, which was won by Glenna Oue.

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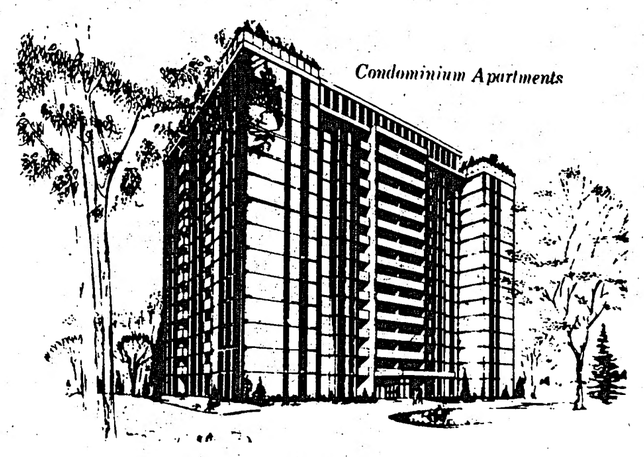

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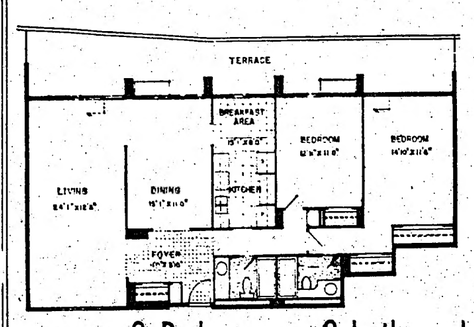

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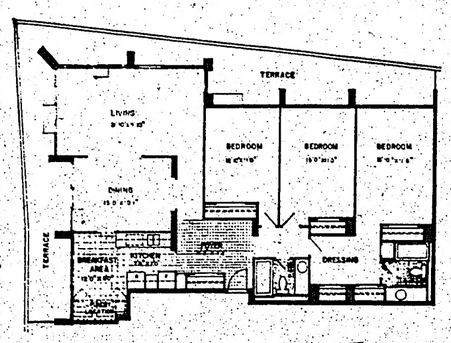

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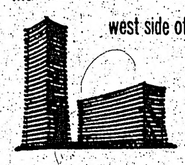

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the galleries

Dunkelman

Poorly-chosen

The summer group show is somewhat of a tradition in many galleries. A group show has the potential to be an exciting experience if it is carefully chosen and well organized. Often this is not the case, and the feeling in the gallery is one of careless, random wall hanging. If you find yourself in the midst of such a show, don't walk out for it may be well worth staying, but one must adopt a Sherlock Holmes attitude -- move quickly through the poor, mediocre pieces and zero in on the dynamic, vital pieces.

This is the necessary approach if you go to see the Dunkelman gallery group show. There are several excellent pieces in this very poorly chosen show.

In one room which, I gather, the gallery considers its 'Masters' room there is a most uneven assortment of paintings, graphics and sculpture by some of the most well-known artists of the 20th century. Much of the work is worthy of acclaim, some pieces are not, and furthermore they are arranged sporadically with an early Mondrian of 1909 next to a recent Dubuffet. There is no necessity for pieces to be hung by dates, but the small, sensitive painting of Mondrian's is so overshadowed by the boisterous, mischievous forms of the Dubuffet! Let me get to the strengths within the show. The Mondrian is beautiful, very small and of the period when he painted haunted, struggling trees. There are several fine sculptures -- a bull by Picasso, cast in bronze; an elegant, mild form by Arp; a welded tortured piece by Gonzale from 1939. These are very serious pieces. In each one, the unity of form and content is very powerful.

There's another Arp sculpture tucked away in an alcove behind the reception desk, unfortunately, because it is a smooth, polished bronze shape which should be seen from all angles.

Again, tucked away in a corner of another room, adjacent to a gigantic, boring David Diao, is a beautiful, expressive painting by Adolph Gottlieb. It is small, maybe 14" x 26", on paper with acrylic paints. It is very, very beautiful! I would recommend going to this show to see the Gottlieb if nothing else. But there are others in this show which offer an interesting experience, some of which I have mentioned; others you'll find on your own.

In Toronto, where we lack a Museum which extensively collects European art of the last two centuries, (or any centuries for that matter), one must grasp the opportunity to see a Kandinsky, a Leger, a Mondrian, a Picasso, in whatever milieu or surroundings we find them.

Isaacs

Weak collection

The summer-long group show at the Isaacs is a collection of works by the individuals and from the collections which the gallery handles. With the exceptions of the beautiful, miniature pre-Columbian and African sculptures; Robert Markle's drawings; and Water Redinger's fibreglass piece -- it is a very weak show.

There are quite a few individuals represented in this show. Dennis Burton's anti-cigarette painting is noticeable for its passionate theme but the formal qualities of the painting are somehow reminiscent of so much mediocre 'pop' art where the image is lifeless, dependent on words to prop it up. In fact I wouldn't have noticed it but for the fine writing on the bottom. Burton is a prolific writer and I was curious what he was writing on this one else's mail.

Some of the other pieces are also by people who have had several one-man shows and are known in the Canadian art world. Much of the work is or has been taken quite seriously by various people in the art world. Perhaps the pieces are particularly poor ones by otherwise solid artists. Often slick or self-indulgent, lacking real feeling or real craft, I find very little to say in praise of these pieces. Let me simply say mediocrity is the key to much of this show.

But Robert Markle's drawings aren't mediocre. They are lively, vibrant and loose. Done in 1966-67, with charcoal and tempera, black and greys on white paper, these four drawings are solid. I like them. Walter Redinger has one of his ominous haunting fibreglass sculptures in the show. This sculpture is unsettling, and perhaps truly does state "...a rural Ontario Gothic verions of North America's Calvinist view of the body" to quote Barry Lord's perceptive view.

But for me, the really exciting aspects of the show are the Pre-Columbian and African sculptures. The Pre-Columbian pieces displayed are all of a reddish clay, mostly female figures. These figurines are very small, some are only two inches high. Coming from different times and places -- there are pieces from circa 400 b.c. and 500 a.d. -- there is a lot to see.

The African collection is more varied, with small decorated metal boxes from the Ashanti. These boxes were used to keep gold dust in. There are figures in wood and stone from the Dogon tribe in Mali. There are weaver's pully's from the Senufo and Baoule tribes of the Ivory Coast, some of which are figurative as well. All of these pieces are contained in small plexiglass boxes attached to a wall in the rear of the gallery. Its unfortunate we can't see all sides of the figurines, but if you ask, there is a lot more to be seen from the general Pre-Columbian and African collections, hidden upstairs. There are masks, large sculptures in stone and wood and various other pieces. It's an interesting collection to see. It is in the displaying of this kind of art that, perhaps, the Isaacs gallery really offers us something valuable this summer.

DENNIS BURTON: THE PUSHERMAN

Controversial version

Jesus Christ Superstar; rock opera

by Rabbi Michael S. Stroh

The rock opera Jesus Christ Superstar was performed in Toronto this week. Thousands of young people and a scattering of the middle aged sat on the grass and in the bleachers at the Borough of York Stadium and listened to the New Testament story of the crucifixion in a modern interpretation and in rock music. The expected audience of 12,000 failed to materialize, and when I asked why, one answer was that there were too many rock concerts this summer. The price of $4.00 in advance and $5.50 at the door did not prevent other concerts from getting capacity attendance. The work itself is certainly popular, and its record sales and performance have become something of a phenomenon.

The concert began an hour late which was attributed to Canada Customs. The sound was poor, and the music, at any dramatic moment might be interrupted by boys in white jackets hawking programs, peanuts, hot dogs and cold drinks. Yet the performance was quite moving, which must be attributed to the quality of the music and the performers.

The content of the opera used the traditional story of Jesus' Passion and Crucifixion, and the events leading up to them. The personality of Jesus is somewhat altered and secularized, and it is this which calls forth objection from some churchmen, including Billy Graham.

One Toronto group handed out a pamphlet listing their objections and "correcting" the picture of Jesus as presented. The booklet lists three places in which Superstar does not faithfully represent the New Testament: In the opera, Jesus responds to the pressure of the crowd seeking healing by breaking down and crying "heal yourselves!" In the New Testament this never occurs. As Jesus' arrest draws closer, in the opera, he begins to despair, and says: "I'm not as sure as when we started ...then I was inspired, now I'm sad and tired." Finally he asks: "why should I die?" In the New Testament Jesus is always confident of his mission. The third objection is raised with regard to Jesus' response to Pontius Pilate. Disillusioned he says: "I have got no kingdom in this world; I'm through, through, through. . .There may be a kingdom for me somewhere if I only knew." In the New Testament Jesus is always convinced of the "other kingdom" which he represents, and which is the purpose of his mission.

We are presented, therefore, with a humanized Jesus and human drama. The questions of personal identity, commitment, purpose and mission are raised in a human, rather than a divine context. The identity crisis takes place inside Jesus himself, and this theme is repeated throughout. The recurring phrase "Jesus Christ Superstar do you think you're what they say you are?" brings this concern to the center of the opera. "Who am I?"; "What is my purpose on earth?"; "What is the nature of my commitment?" -- these questions are central, and according to the composers Webber and Rice, it is precisely these questions which make the opera relevant to today's world, and especially to today's youth. The question of Jesus' divinity is left open which is either its relevance or its problem, depending on one's own philosophy. Billy Graham protests that the opera continually raises the question "Jesus Christ, who are you?" but never supplies the answer.

It is interesting, and perhaps sad, that while Superstar humanizes Jesus, it leaves other figures and events in the strict context of the New Testament. Jesus' opponents are still called "the Jews". There is no indication that any of his followers are Jewish (of course, all the Apostles were Jewish), but it is clear that all his enemies are. Pontius Pilate appears as worthy of the Brotherhood Award of the Canadian Council of Christians and Jews, while outside the Jewish crowd screams: "crucify him; crucify him." To some extent Superstar is the modern American version of the medieval Passion Play. It is worth noting that while the correction in the picture of Jesus for modern audiences seems proper, a correction in the picture of "the Jews" or Pontius Pilate seems neither necessary nor proper. Superstar outdoes the New Testament itself in laying the blame for the death of Jesus totally upon Jews.

The "Jesus revolution" is a phenomenon of recent years. It describes the return to Jesus in a deeply emotional way by many young people, including some young Jews who cannot find the depth of religious feeling in their synagogues that they seem to want and need. The popularity of Jesus oriented theater is part of this -- Superstar, Godspell, and in its own way, Hair. The Jesus Freaks and other off-center groups are part of it. The question is, is it real? Is it serious and authentic? Will it last, or is it a fad? No one really knows, of course. But I believe that real seriousness does underlie it. This is a generation in search, and all the "isms" are slowly failing as answers to the great need. It is inevitable that a generation in search will look into the possibility of real, deeply felt religious commitment.

Will this affect Judaism? It certainly will! If we want our young people to understand that Judaism has the capacity to answer their questions and respond to their needs we had better learn that the aridity of much of synagogue life will have to make room for serious emotion, and that a variety of new Jewish life-styles may be in the wings. Jesus Christ Superstar has played and left. But it leaves us with much to ponder. It is a phenomenon of our times, and it is "our times" to which Judaism must respond.

Jordan protests Jerusalem "Judaization" threatens Security Council action

Western diplomatic sources are speculating on the possibility of an eventual Security Council debate on the status of Jerusalem.

Jordan has been soliciting the support of a number of European countries as well as the Arab bloc to protest Israel's plans for housing in Jerusalem.

The Council may be summoned if Jordan lodges her expected complaint against Israel's housing policy which is generally termed as an attempt at the Judaization of the city.

So far, three main opinions or documents are being circulated or hinted at in preparation for the talks among Security Council members for the future debate. Jordan has discreetly circulated a "working paper" outlining her charges against Israel.

According to diplomatic sources the Americans are at present discussing with Jordan a softer resolution concluding the debate. But the Americans are extremely discreet in all their dealings with the Jordanians on this subject. Finally, another attempt is to be launched among the Six Common Market countries who continue to work in Paris on the same issue, on whether to submit a resolution of their own. The next session of the Market is to take place in Paris on the subject of Jerusalem. Opinions there are said to be still far apart.

The French are firmly in favor of the condemnation of Israel in the Security Council.

The Belgians are submitting the idea that some fact-finding mission, even if composed of one man, should be sent to Jerusalem to investigate the Jordanian complaint. But the French, as well as the Italians, argue that Israel will refuse any such investigation, as she did in the past.

BOOK REVIEW

BY ADAM AKERMAN

Lady of indomitable will

GOLDA: THE LIFE OF ISRAEL'S PRIME MINISTER, By Peggy Mann, Coward-McCann, 278 pp, $6.

Peggy Mann has written a fascinating and vigorous biography of one of the greatest women on the international scene today. Mrs. Meir read chapter by chapter of this account, thus ensuring its accuracy and immediacy. The present work is infinitely better than Marie Syrkin's attempt in 1962 to describe Mrs. Meir's life ("Golda Meir: Woman with a Cause"). This is a more balanced, objective and sensitive narrative ending in the middle of 1970. Peggy Mann is not trying to conceal the weaknesses of Golda, her unhappy private life or her quota of mistakes -- she is not suggesting that Golda has always been right and her opponents always wrong. Naturally, this is a sympathetic biography -- but it reveals also the weaker moments and failures of this extraordinary lady.

Reading a biography of Golda, is like reading a dramatic chapter in Jewish history. From the very moment that the reader encounters the 5-years old girl in Pinsk, Russia, he tends to lose the dimension of time, absorbed by the struggle, hopes, disillusionments and accomplishments of one of the few authentic makers of modern Jewish history. At the age of 10, she had already demonstrated her leadership aptitudes. At the age of 17, she addressed audiences in a moving and eloquent style, without a prepared speech. Some of her decisions taken as a young lady (including the one to emigrate to Palestine) proved her toughness. Her rise to power came through the trade-union movement. Her quality of sparing no energy in the smallest task and of seeking no honors attracted the attention of labor leaders who gradually transferred her to national politics. But the strongest qualities which helped catapult her to the top were unusual tenacity, fighting capacity and perseverance.

In 1946 she said "We have no alternative but to fight". These words became the slogan under which the struggle against Britain's White Paper policy advanced from the bringing in of illegal ships to the creation of a Jewish state. Her life was replete with sorrow and sufferings, but the reward and fulfilment were great. She has lived to become the Prime Minister in an independent Jewish state. She never did forget her early struggles, either in private life or in politics. Her wardrobe has always been modest and simple. She has never been to hair dressers or cosmeticians. All her life she has been indifferent to material values. But when it comes to assuring Israel's strength and Jewish survival, Golda is by no means indifferent. At great risk she crossed the dangerous no-man's land between Jewish and Arab forces four days before the declaration of Israeli independence, and met with King Abdullah in a vain attempt to forge a nonaggression agreement.

For many Mrs. Meir is already a legend: the heroine of Jewish independence. Her appeal was always to Jewish pride.

Peggy Mann's biography creates a new appreciation of the qualities that have accounted for Golda's success. It is a readable and vibrant account, skillfully portraying the life of an ambitious lady with an indomitable will.

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